

فلا تخافوهم

**...So, Do Not Fear Them!**



**By Abū Muhammad al-Maqqdisī**





**“Would you fear a fly?”**

- Ibn al-Qayyim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ

{ "...So, do not fear them, and fear Me if you are believers." }

## An Encouragement to Be Firm on the Truth, Openly Express It, and to Not Fear the Aides of the Tyrants<sup>1</sup>

Know that being firm in speaking the truth to the faces of the aides of the tyrants, making them hear what they dislike such as *Tawhid*, criticism of their gods, and disassociation from them and their worshippers and helpers is the appropriate path for those who wish to be from the helpers of the Religion of Allāh and the group supporting it who cannot be harmed by those who oppose or betray them until the Command of Allāh comes while they are in such a state.<sup>2</sup> We are referring here to *Tawhid* and the call to it, not unrelated details that only serve to bring harm to the Muslims.

It might be said that when one is in a situation where he is being questioned by an authority figure, for example, such is not the time to express this word of truth, as the aides of the tyrants don't necessarily want to know the truth at this moment as much as they simply want to know your mindset and belief in order to take you to account and judge you for it.

In response, we say that this is true. However, there is no reason why you cannot relay the word of truth to one of them in a beautiful way such that it shakes him strongly and lands in his heart. In any case, the situation differs based on the people and circumstances involved.

If a person is imprisoned and sees that he is weak and cannot handle the ramifications of this open proclamation, he does not have to do so with the condition that he never says a word that constitutes *kufr* if he is not in a state of true coercion, since many people are excessively easy on themselves when it comes to this, and they excuse themselves in saying words of *kufr* that they were not coerced, beaten, or otherwise forced into saying by claiming to be in a position of weakness. This comes despite the fact that one can use vague terms, answer with another question, or simply say 'I don't know' out of fear of giving a *fatwā* or speaking about the Religion of Allāh without knowledge. I say that this saves one from speaking a

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<sup>1</sup> This is a chapter taken from the author's book *Lā Tabẓān, Inn Allāh Ma'ana'* (Do Not Be Sad. Indeed, Allāh is With Us)

<sup>2</sup> He is referring here to the Victorious Group (*at-Ta'ijah al-Mansurah*), described by the Prophet in the authentic *hadith*: "There will not cease to be a group from my *Ummah* upholding the affair of Allāh, not being harmed by those who oppose them, until Allāh's Command comes about and they are uppermost amongst the people."

word of falsehood or *kufi*, mixing truth with falsehood, or expressing one's approval of their disbelief and false gods when not in a state of coercion, and it has come in a *ḥadīth* that the Messenger of Allāh (peace be upon him) said: **"Whoever believes in Allāh and the Last Day, let him speak what is good or remain silent."**<sup>3</sup>

In any case, in many countries, they do not care what you believe or say to those who interrogate you as much as they care what you say in the streets or the mosques in the presence of people, such as speaking against the tyrants and turning people against them. In some places, what you say cannot even hurt you unless you sign your name to it on a piece of paper with your interrogators. So, it is possible for you to speak the word of truth openly without having it signed to on paper, and it is possible for the brothers upon *Tawḥīd* to speak in general terms without mentioning specific tyrants by name that they are criticizing. Every situation has its proper thing to say and every place has its own circumstances, and those upon *Tawḥīd* can sum these factors up on their own.

However, what is most appropriate for the brother upon *Tawḥīd* - especially if he is from those who have taken it upon themselves to call the people and speak the word of truth - is to remain firm upon this in the face of the tyrants even if he is beaten, harmed, or hears from them whatever he hears. After all, he is not the first or the last of those who have chosen this path, as he has been preceded by the Prophets, the truthful, and the martyrs. How many of the Messengers were harmed to the point of some being killed? Likewise, the righteous people who followed them were tied to boulders and cut up with saws! None of this increased them except in faith and submission! And it is authentically reported from the Messenger of Allāh (peace be upon him) that he said: **"The leader of the martyrs is Hamzah, as well as a man who stood up to a tyrannical leader and commanded and forbade him, and was killed by him as a result."**<sup>4</sup> So, beware of pleasing the people by angering Allāh. Rather, anger the people by pleasing Allāh, and you will then own their hearts and dominate them, and Allāh will place awe of you in their hearts.

And many of our brothers upon *Tawḥīd* have tried this in the most uncomfortable of circumstances, and this only brought about respect, veneration, and awe in the hearts of the enemies of Allāh for them, and it was reported by *al-Imām* Ahmad and others from Abī Saʿīd al-Khudrī (may Allāh be Pleased with him) that the Messenger of Allāh (peace be upon him) said: **"A man should not let intimidation by people prevent him from speaking the truth if he sees or witnesses a situation where he should do so, as speaking the truth or mentioning something important will not shorten his life or delay his provision."**<sup>5</sup>

Also, my *Mumabbid* brother, do not forget that such situations are witnessed by the Angels and Seen by Allāh, and they are placed in a record. So, allow a record to be made for yourself of a situation that will distance you from the enemies of Allāh and bring you closer to your Master and Helper, and that you can use in your favor on the Day in which no wealth or

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<sup>3</sup> Reported by Ahmad (2/267, 433, and 463), al-Bukhārī (6018, 6136, and 6475), Muslim (47), Abū Dāwūd (5154), at-Tirmidhī (2500), and Ibn Hibbān (506 & 516)

<sup>4</sup> *'as-Silsilah as-Sahībah'* (374)

<sup>5</sup> *'as-Silsilah as-Sahībah'* (168)

children will be of any benefit, and only those who come to Allāh with a sound heart will be saved.

*And those absent from such battles \* Will be stricken with regret for a year afterwards...*

Ibn al-Qayyim (may Allāh have Mercy on him) said in his book *Ighāthat al-Lahfān*:<sup>6</sup>

“From the plots of the enemy of Allah (i.e. Satan) is that he makes the believers afraid of his soldiers and allies. So, they do not strive against them, they do not enjoin what is good, and do not forbid what is bad. This is from his greatest plots for the believers, as Allāh has informed us by Saying:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ

{ *“It is only Satan that suggests to you the fear of his allies. So, do not fear them, and fear Me if you are believers.”* }<sup>7</sup>

The meaning with all of the scholars of *Tafsir* is that Satan makes you afraid of his allies. Qatādah explained this by saying: “He makes them great and powerful in your heart.” This is why Allāh Said: { *“...So, do not fear them, and fear Me if you are believers.”* } So, the stronger your faith becomes, the weaker the fear in your heart will be of Satan’s allies, and the weaker your faith becomes, the stronger the fear in your heart will be of them.”

Yes, because if the fear of Allāh fills the person’s heart, there will be no room left in the heart for fear of anyone else. If the person realizes the greatness of Allāh and that He possesses Great Power, is Overwhelming, Mighty, Dominating, Supreme, is the One who controls everyone, and he realizes His presence, everything else will appear tiny and puny, and all of the powers on Earth will be of no significance to him. If he adopts the concept of reliance and certainty in his heart and knows that whatever misses him was not meant to befall him, and whatever befalls him was not meant to miss him, and that if all of the *Jinn* and humans got together to hurt him, they wouldn’t be able to hurt him except with something Allāh had Decreed against him – if he realizes all of this, Allāh will keep him firm and his heart strong. So, if all of the powers on Earth do end up gathering against him, this will not push him off of the path he has chosen or cause him to turn away from his correct belief, and this will increase him only in faith and submission:

الَّذِينَ يُلْقُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

{ *“...Those who convey the message of Allāh and fear Him, and fear none except Allāh, and Allāh is sufficient as a Reckoner.”* }<sup>8</sup>

Indeed, from the methods the tyrants and the enemies of Allāh utilize in their war against the believers is the method of inspiring fear and awe. This is a method that they inherited

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<sup>6</sup> 1/94

<sup>7</sup> *Al Imrān*, 175

<sup>8</sup> *al-Ahzāb*, 39

from their leader, Satan. So, just as he – may Allāh’s curse be upon him – always tries to inflate the image of his allies in the believer’s heart and make him afraid of them in order to push him away from the clear truth, they likewise do the same. They try to show off their power and boast about their numbers, armies, weapons, torture methods, and intelligence agencies. They always praise them and speak about how great they are, and give the impression that they encompass everything and know every large and tiny detail in the country, and that it does this, it does that, etc. This is just as Allāh mentions in His Book about them:

وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

{ *“Yet, they try to frighten you with those besides Him! And for whom Allāh sends astray, there will be no guide.”*<sup>9</sup> }

Such methods only affect those who have weak faith, who do not allow the fear and veneration of Allāh to dominate their hearts. As a result, they fear people more than they fear Allāh. The danger to the believers posed by such people is great since they are an instrument of demoralization in the Muslim ranks. So, it is a must to keep them where they cannot bring about a negative effect, just as it is necessary to not give them any attention or consideration, or be deceived by them. Allāh Said regarding their likes:

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ

{ *“Had they went out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst sowing sedition among you, and there are some among you who listen to them...”*<sup>10</sup> }

So, to have a negative and discouraging attitude in such difficult circumstances has a great effect on people, since at times like this, a person needs someone to encourage him to be firm and have a strong heart, and to remind him of the stands taken by the believers who struggled for this religion and the active scholars. This is why Allāh condemned negativity and discouragement at such times:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ

الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

{ *“When there comes to them some matter of safety or fear, they announce it among the people. If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them correctly. Had it not been for the Grace and Mercy of Allāh upon you, you would have followed Satan, except a few of you.”*<sup>11</sup> }

<sup>9</sup> az-Zumar, 36

<sup>10</sup> at-Tan'bab, 47

<sup>11</sup> an-Nisā', 83

These are great times and situations where Allāh is testing His slaves in order to purify their ranks and distinguish the good from the wicked. When Allāh Said:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ  
{ *“It is only Satan that suggests to you the fear of his allies. So, do not fear them, and fear Me if you are believers.”* }<sup>12</sup>

...He added shortly after:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ  
{ *“Allāh will not leave the believers in the state in which you are now until He distinguishes the wicked from the good.”* }<sup>13</sup>

So, the believers who stayed true to the pact they made with Allāh are not affected by such tyrannical methods, and they will not be pushed away from the stands they take and will not be shaken. Rather, they will only increase in faith and submission:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ \* فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ  
\* إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ  
{ *“Those to whom the people said: ‘Verily, the people have gathered against you a great army. So, fear them.’ But it only increased them in faith, and they said: ‘Allāh is sufficient for us, and He is the best disposer of affairs.’ So they returned with grace and bounty from Allāh. No harm touched them, and they followed the good Pleasure of Allāh, and Allāh has great bounty. It is only Satan that suggests to you the fear of his allies. So, do not fear them, and fear Me if you are believers.”* }<sup>14</sup>

And Allāh mentioned before these verses the stance of the hypocrites in demoralizing and scaring the believers, and the reply to them came as follows:

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَؤُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ  
{ *“The ones who said about their killed brethren while they themselves sat back: ‘If only they had listened to us, they would not have been killed.’ Say: ‘Avert death from your own selves if you are truthful.’”* }<sup>15</sup>

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<sup>12</sup> *Al Imrān*, 175

<sup>13</sup> *Al Imrān*, 179

<sup>14</sup> *Al Imrān*, 173-175

<sup>15</sup> *Al Imrān*, 168

He then mentioned the status of the martyrs who fulfilled their pact with Him in order to show the believers their path and to make them love it and long for it, Saying:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ \* فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ \* يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ \* الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ \* الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

{ *“Think not of those who are killed in the Path of Allāh as dead. Rather, they are alive with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His bounty, rejoicing for the sake of those who have not yet joined them, but are left behind, that on them no fear shall come, nor shall they grieve. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. Those who answered Allāh and the Messenger after being wounded - for those of them who did good deeds and feared Allāh, there is a great reward. Those to whom the people said: “Verily, the people have gathered against you a great army. So, fear them.” But it only increased them in faith, and they said: “Allāh is sufficient for us, and He is the best disposer of affairs.”*”<sup>16</sup>}

Likewise, Allāh also taught His Prophet (peace be upon him) to say, after mentioning:

وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ  
{ *“Yet, they try to frighten you with those besides Him!”* }<sup>17</sup>

...to say:

قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ  
{ *“Say: “Allāh is sufficient for me. Those who trust place their trust in Him.”*”<sup>18</sup>}

So, if everyone who exists besides Allāh - and this includes everyone that the disbelievers scare the believers with – if all of these people are below Allāh, how is it that the believer who truly depends on Allāh - the Mighty, the Overwhelming – can fear them instead of Him? History teaches us lessons, and the best history is that of the Prophets with their peoples. Go back to it and reflect on the eternal stands they took with their arrogant peoples, and how these people would scare their Prophets with their gods, threatening them and warning them by way of their numbers and power. Look at the firmness of the stands

<sup>16</sup> *Al Imrān*; 169-173

<sup>17</sup> *az-Zumar*; 36

<sup>18</sup> *az-Zumar*; 38



the Prophets took and nourish yourself on it, and strengthen yourself with its pure power. Indeed, it contains your provision...and what great provision it is!

For example, look at the Prophet of Allāh Nūh in the depths of time, and listen to him as he addresses his people while he is all alone. However, he experienced the presence of Allāh – upon Who he had placed his trust and realized His Power. So, he addressed them without fear of their authority or tyranny, saying:

إِنْ كَانَ كَبْرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ

{ “...If my stay and my reminding of the signs of Allāh is hard on you, then I put my trust in Allāh. So, devise your plot, you and your partners, and let not your plot be in doubt for you. Then, pass your sentence on me and give me no respite.” }<sup>19</sup>

‘Gather yourselves and the power and authority you have – you and your allies that you honor yourselves by – and then do whatever you can without leaving me time for respite.’ He did not say this out of carelessness or empty zeal that would quickly dry up and disappear. Rather, he said it while he knew that he was accompanied by power that would never disappear, and while he knew that Allāh was with him, and that they could not harm him so long as he was placing his trust in Him and held to His firm Rope – except what Allāh Willed. If Allāh did Will something else, it was not out of betrayal of His slave. Rather, it was a test, evaluation, and means of purification and distinction.

And look to Hūd (peace be upon him) and how he stood between his people all alone while they were the strongest people on Earth and the most viscous of them. They tried to scare him through their false gods that they venerated, saying:

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

{ “All that we say is that some of our gods have seized you with madness.” }<sup>20</sup>

So, he would stand up to them, relying on Allāh with firmness like that of the mountains, and he would speak the words of the believer who fears none but Allāh:

إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ \* مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ \* إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

{ “I call Allāh to witness and bear you as witnesses that I am free from what you ascribe as partners to Him in worship. So, plot against me, all of you, and give me no

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<sup>19</sup> Yūnus; 71

<sup>20</sup> Hūd; 54

*respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature except that He has grasp of its forelock. Verily, my Lord is on the truth.”*<sup>21</sup>

And reflect on the stand taken by Ibrāhīm, the *kehalil* of Allāh, while he debated with his people and faced them and taught them that he cared nothing for what they or their false gods that they tried scaring him with would do to him. Security, tranquility, and firmness are only for the helpers of Allāh who truly single Him out for worship and do not associate any with Him in this. As for the polytheists, how can they be granted any of this tranquility and security by Allāh while they associate partners in worship with Him that He gave no approval of? Rather, such people are granted nothing but fear, anxiety, and betrayal:

وَحَاجَّةُ قَوْمِهِ أَتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ \* وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

{ “And he disputed with his people: “Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Allāh in worship?

Nothing can happen to me except when my Lord Wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allāh while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. So, which of the two groups is more deserving of security? If you only knew.”

<sup>22</sup>

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

{ “It is those who believe and do not mix their belief with wrongdoing (polytheism). For them, there is security, and they are the guided.”

<sup>23</sup>

And look at Mūsā, the one who spoke with Allāh. Look at him in the most difficult hours while he was being tested, as Fir’awn and his troops – with all their power and numbers – were catching up to him. At the time, they possessed all the power and authority, and Mūsā was in a position of weakness and minority, having nothing to use to defend himself against them. He and his followers had fled from these tyrants in order to protect their religion, and were suddenly met by the sea with no way to escape anywhere else. So, when his companions saw Fir’awn with all his power quickly approaching accompanied by his massive number of troops, they said:

إِنَّا لَمُدْرَكُونَ

{ “We will surely be overtaken.”

<sup>24</sup>

<sup>21</sup> *Hud*; 54-56

<sup>22</sup> *al-An'am*; 80-81

<sup>23</sup> *al-An'am*; 82

However, in the most dangerous, difficult, and frightening circumstances, Mūsā replies with full trust, certainty, and firmness that cannot even be displayed by the strongest mountains:

كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ  
{ “No! Indeed, my Lord is with me, and He will guide me.” }<sup>25</sup>

So, what was the result of Mūsā realizing Allāh’s presence with him? What was the result of this firmness and trust in Allāh?

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ \* وَأَزْلَفْنَا ثَمَّ  
الْآخَرِينَ \* وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ \* ثُمَّ أَغْرَقْنَا الْآخَرِينَ \* إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ  
مُؤْمِنِينَ \* وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

{ “Then We inspired to Mūsā: “Strike the sea with your stick,” and it parted, and each separate part became like the huge, firm mass of a mountain. Then, We brought the others near to that place, and We saved Mūsā and all those with him. Then, We drowned the others. Indeed, in this is a sign. Yet, most of them are not believers. And verily, your Lord is truly the Mighty, the Merciful.” }<sup>26</sup>

And look at Fir’awn’s magicians after they allowed faith to become dominant in their hearts, and how they paid no mind to the threats of this tyrant and his attempts to scare them with promises of severe torture:

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ  
خِلَافٍ وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَىٰ

{ “You believe in him before I give you permission? Verily, he is your chief who taught you magic. So, I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us can give the severest and more lasting torment.” }<sup>27</sup>

Listen to how they answer him with full power, firmness, and intense trust in Allāh, the One and Overwhelming. They are not frightened in the least by the so-called power that he threatens them with, and they are not intimidated by the torture that he promises them, and they are not intimidated by his authority that he inflates himself with. This is because after having faith, it became solidified in their hearts that Allāh is the only true Owner of Power, and that His punishment is the severest of punishments, and that He is the only possessor of eternal authority. So, what comparison can there be between this and the power of the

<sup>24</sup> ash-Shu’arā’; 61

<sup>25</sup> ash-Shu’arā’; 62

<sup>26</sup> ash-Shu’arā’; 63-68

<sup>27</sup> Ta Ha; 71

Creation? What comparison can there be between the punishment of the Master and that of the slave? What comparison can there be between the authority of the Strong and Powerful and the authority of the weak and insignificant? Before, they would shake in the face of this tyrant and rush to carry out his orders. However, faith in Allāh brings about miracles in that they were now standing up boldly to this same tyrant and saying to him with full clarity, without any fear or hesitation:

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ  
الدُّنْيَا \* إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ

{ *“They said: ‘We do not prefer you over the clear signs that have come to us, and to He Who Created us. So decree whatever you wish to decree, for you can only decree regarding this life. Indeed, we have believed in our Lord so that He may Forgive us our faults and the magic to which you did compel us. And Allāh is better in rewarding in comparison to your reward, and is more lasting.’”* }<sup>28</sup>

And the examples are many...

The final Prophet and Messenger was the best example in this regard. Reflect over the *badīth* of ‘Amr bin al-‘Ās that was reported by *al-Imām* Ahmad and others with an authentic chain.<sup>29</sup> Reflect over the stand he took standing between all of the disbelievers of Makkah as they were surrounding him while he was in a position of weakness, and how one man grabbed the collar of his cloak while they asked him: “You are the one who says such and such?” – referring to how he would criticize their gods and way of life. So, he replied to them (peace be upon him) with full clarity and straightforwardness, without fear or hesitation: **“Yes, I am the one who says this.”** And before this, he had said: **“Listen, Quraysh! By the One Whose Hand Muhammad’s soul is in, I have come to you with slaughter!”** So, everyone present was taken aback by this statement until there was not a single one of them who was not standing silent and motionless, and those who were previously severest against him were now finding the kindest words to say to him.

And he would keep his Companions firm with the Qur’ān that was being revealed to him, and he would remind them of the stands taken by the people of firmness and strength from the previous nations, saying: **“Before your time, there was a man who was taken and had a hole dug for him in the ground, and he was placed in it. A saw was then brought and placed on his head, and he was cut in half and had his flesh combed off of his bones. This would not turn him away from his religion in the least. By Allāh, Allāh will complete this affair until a traveler will go from San’ā’ to Hadramawt without fearing anyone except Allāh and the wolves that might attack his sheep. However, you are too hasty.”**<sup>30</sup>

<sup>28</sup> *Ta Ha*, 72-73

<sup>29</sup> Declared authentic by Ahmad Shākir in his checking of Ahmad’s *‘Musnad’* (7036), and al-Albānī in *‘Sahīh Mawārid adh-Dhamān’* (1403 & 1404)

<sup>30</sup> Reported by al-Bukhārī (3612 & 6943)



After all this, there is a reality that the believers should not ignore, and it is that falsehood is puny and weak no matter how much it tries to inflate itself with its outer image, and no matter how much it tries to give off the impression of being powerful, invulnerable, and immune. By Allāh, it is more insignificant with the Controller of the heavens and Earth than a fly. May Allāh have Mercy on Ibn al-Qayyim as he said in his *Nūniyah*:

*Do not fear their large numbers, as they are worthless and like flies \* Would you fear a fly?*

Yes, by Allāh! They are like flies. Rather, they are weaker than flies:

وَإِنْ يَسْلُبْهُمْ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

{ *“And if a fly snatched something away from them, they would have no power to release it from the fly. So, both the seeker and the sought are weak.”* }<sup>31</sup>

And even if the people of falsehood have their periods of prosperity, the truth will have many more periods of prosperity. Their true nature and the phoniness of their power have been exposed throughout history. However, this exposition occurred at the hands of men who fulfilled the pact they had made with Allāh, with some of them having fulfilled that pact and others waiting to do so without having changed in the least. And falsehood and its people will never prosper, and it will never boast of its fake power, unless such men are absent from the theatre of events...and how pressing the need is for such men!

### **Finally:**

The Qur’ān brings to our attention the destination of these transient nations who transgressed in the lands and introduced corruption in them, and those who were even more powerful than they were on Earth:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ \* إِرَمَ ذَاتِ الْعِمَادِ \* الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ \* وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ \* وَفِرْعَوْنَ ذِي الْأَوْتَادِ \* الَّذِينَ طَغَوْا فِي الْبِلَادِ \* فَأَكْثَرُوا فِيهَا الْفَسَادَ \* فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ \* إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

{ *“Did you not see how your Lord dealt with the people of ‘Ād? They were very tall, like lofty pillars, the likes of which were not created in the land. And Thamūd, who cut out rocks in the valley to make dwellings? And Fir’awn, who had pegs that he would bind men to torture them, and did transgress beyond bounds in the lands and spread corruption in them? So, your Lord poured on them different kinds of severe torment. Indeed, your Lord is Watchful over them.”* }<sup>32</sup>

<sup>31</sup> *al-Hajj*, 73

<sup>32</sup> *al-Fajr*, 6-13

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ \* أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ \* وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ  
\* تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ \* فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

{ *“Have you not seen how your Lord dealt with the people of the Elephants? Did He not make their plot go astray? And He sent against them birds in flocks, striking them with hardened stones, and made them like an empty field of stalks.”* }<sup>33</sup>

And the Qur’ān pulls our eyes and ears to their final end and destination, and here are their remnants and dwellings that are now uprooted, and Allāh destroyed them and gave victory to His believing supporters. So, the power that they used to boast of and the huge numbers that they used to show off and inflate their image with did them absolutely no good. Allāh destroyed them, and they had nobody to help or assist them. This is because Allāh is the Helper of the believers, and the disbelievers have no helper:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا  
فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ \* فَلَمَّا جَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُم مِّنَ  
الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ \* فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ  
مُشْرِكِينَ \* فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَنَّتِ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ  
الْكَافِرُونَ

{ *“Have they not traveled through the earth and seen the end of those before them? They were more numerous than them and mightier in strength, and in the remnants they left behind in the land. Yet, all that they used to earn did not avail them. Then, when their Messengers came to them with clear proofs, they were proud with what they had of the knowledge, and what they used to mock took over them. So, when they saw Our punishment, they said: “We believe in Allāh alone and reject what we used to associate with Him as partners.” Then, their faith could not avail them when they saw Our punishment. This has been the way of Allāh in dealing with His slaves, and there the disbelievers lost utterly.”* }<sup>34</sup>

So, these are realities that are filled with material for reflection and insight for both us and our opponents in hopes that they would rethink their ways:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

{ *“And do not those who disbelieve think that they can outrun it. Verily, they will never be able to escape from it.”* }<sup>35</sup>

<sup>33</sup> *al-Fīl*, 1-5

<sup>34</sup> *Ghāfir*, 82-85

<sup>35</sup> *al-Anfāk*, 59

Ibn al-Qayyim said in his 'Nūniyah':

*Openly proclaim what Allāh commanded, and don't fear the worthless instead of Allāh \* And fear only Him, and you will succeed in safety;*

*And give victory to the Book of Allāh and the traditions \* That came from the one sent with the Qur'ān;*

*And strike every denier with the sword of Revelation \* Just like the Mujāhid would strike over the fingertips;*

*And carry on with truthful zeal \* The way of the sincere and brave who are dedicated to Allāh;*

*And remain firm with patience under the banner of guidance \* And if you are harmed in the process, it is for the Pleasure of the Merciful;*

*And make the Book of Allāh and authentic traditions your weapons \* And strengthen your soul;*

*Who will fight and present himself \* Or compete on the fields?*

*Openly preach what the Messenger came with \* And do not fear the lack of helpers;*

*As Allāh will give victory to His Religion and Book \* And Allāh is sufficient to protect His slave;*

*And do not fear the plots of the enemy \* As they only fight using lies and falsehood;*

*The soldiers of the Messenger's followers are Angels \* And their soldiers are the army of Satan;*

*What a difference there is between the two groups \* Whoever is confused should just compare them both;*

*Be firm and fight under the banner of guidance \* And be patient, as the victory of Allāh, your Lord, is near;*

*As Allāh will give victory to His Religion and Book \* And His Messenger with knowledge and authority;*

*And truth is a pillar that none can demolish \* Even if everyone gathered to do so;*

*And if your opponents become many and overwhelm you \* Stay firm, as their power is like smoke;*

*It rises up and afterwards \* Is blown away to where the eye cannot see;*

*Do not fear their large numbers, as they are worthless and like flies \* Would you fear a fly?*

*And do not be pleased with the leadership of the cow \* Whose leaders are themselves oxen;*

*And if they intend, they will come against you \* So, do not act shocked or cowardly if they do so;*

*And remain firm and do not carry on without support\* As this is not praiseworthy with the brave;*

*Even though the group of Allāh fights with their righteous actions \* Not a battalion of the brave;*

*By Allāh, they did not conquer lands due to their numbers \* Their numbers were not noticeable;*

*So, if you see the group of Islām \* With its cavalry side by side with those in authority;*

*In such a case, enter their ranks \* And do not be lazy or fluttered;*

*The truth will be aided and tested \* So, do not be surprised, as this is the pattern of the Merciful;*

*This is how His group will be distinguished from His enemies \* And this is why the people are two groups;*

*And this is why the Messengers fought the disbelievers \* Since this rag-tag group first existed;*

*However, the good end will be for the people of truth \* If it doesn't come here, it will come later from the  
Rewarder*

Written by Abū Muhammad al-Maqdisī

12<sup>th</sup> of Sha'bān, 1414 years after the migration of the Messenger of Allāh (peace be upon him)